THE RELIEF SOCIETY MAGAZINE

MAY, 1917

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MY MASTERPIECE.

By Elsie C. Carroll.

O oft through my soul there comes fleeting
  Dreamy visions of consummate art;
A statue, a picture, a poem,—
  And there wakes somewhere in my heart
A longing to carve the fair image,
  To color the picture sublime,
To sing for the world the sweet poem,
  To create a great masterpiece, *mine*.

But e'en as I reach for my chisel
  Or palette and brush, or my pen,
And open the door to fancy,
  I'm brought to the present again.
An echoing laugh may recall me;
  A shrill cry of pain or of fear;
A small grimy hand on my elbow;
  A sweet lisped word in my ear.

And away go my visions awinging
  Back to the fount whence they sprung;
Before me untouched is my marble;
  My canvas is white; my song is unsung.
And I turn to the needs of my baby;
  And, gazing into his dear eyes,
I sense with a sweet thrill of wonder:
  In *his* future, *my* masterpiece lies.

COUNCIL BLUFFS FERRY
1853

THE

Relief Society Magazine

VOL. IV. MAY, 1917. No. 5.

Mothers in Israel.

(Continuation of M. A. Stearns-Winters Narrative.)

Mother had hired a boy with a steady yoke of oxen to hitch on the lead of our team to help us up to the ferry on the Missouri river, about eight miles distant, so just before two o'clock on the 5th of June, 1852, we started on our long journey toward the new Zion of the Saints. The wagon with four yoke of cattle and two drivers—the little boy on the lead, and Brother Murie, with a long rope attached to the wheel team, gave an appearance of strength suitable to any occasion. Then came the passengers—foot passengers, of course—mother, Olivia, Roney and Jimmie Murie, with myself bringing up the rear, thus our outfit making quite a long train of itself. Mother kept as near to the wagon as safety would permit, to look after the numerous things that were tied to the outside.

CAMP AT KEOKUK, 1853.

We were all the travelers on the road at that time, as the others had started out earlier in the day, so we had the right of way all to ourselves. When we had gone two or three miles we came to Pigeon Hollow where some of the Saints had built houses and were striving to get means to take them the rest of their journey. They all came out to see who the travelers were, and among them was grandma Johnson, Sister Babbitt's mother. She had been our next door neighbor at Kanesville, but was up here visiting some of her children. They had been gathering wild strawberries that day and she brought out a few for us to taste, with some bread and butter and a drink of milk and said, "You will need it before you get to the camp ground;" and she also said, "I have been drying some of the seeds to plant, and I will give you some to take with you. If you will plant them when you get to the Valley you will have all the strawberries you need." Here was another friendly surprise to cheer us on our way.

Some of the experienced brethren of the settlement gave an opinion that our load was too heavy and that we would hardly be able to get through without lightening it up a little, but Brother Murie was more optimistic, and thought we could go on all right. As we proceeded on our way, however, we all began to take notice, and by the time we reached the first camp ground five miles from Kanesville we were all fully convinced that our load was too heavy—and visions of breaking down on the way or losing our cattle were anything but encouraging. Something must be left and what would it be. Brother Murie had just needful clothing, a light feather bed and his provisions—nothing could be spared from these. Our clothing we must have, our provisions must go, and our bedding we could not do without. There was a stove, a nice No. 2 step stove that mother had brought from St. Louis on purpose to take with us to the Valley—we could live without that, and that must be the sacrifice; but to leave it by the roadside when we would need it so much at the end of our journey was not very pleasant to think of. If we had only sold it before we started it wouldn't have seemed so bad. There was a company of Welsh Saints, of fifty wagons, camped near us. They were an independent company and reported to be quite well off, so mother went over there to see if any of them wanted to buy a stove. She found a young family that were not heavily loaded, and were just regretting that they had not taken a stove along with them, and they bought our stove with all the furniture, and paid ten dollars in money for it. It would be worth one hundred dollars to them when they arrived in the Valley with it. Then we were left without anything to cook in or a boiler to do washing with.

The next day I went back to Kanesville, with a buggy that

MISSOURI RIVER AND COUNCIL BLUFFS

was going that way—to get us a sheet iron camp stove, and a big brass kettle to do our washing with. At the tin shop they had been so busy filling orders that they didn't have a stove finished, but thought they would have one ready by the next day, and as the buggy was going back again, I had the opportunity of going back the second time, and oh, how I did appreciate the privilege of seeing our neighbors and friends once again after bidding them goodby for the second time. The stove was ready, but the brass kettles had not arrived and I was under the necessity of going back the third time before I could get all we were in need of. As those three journeys to Kanesville were in the company of Brother Oscar Winters and were the beginning of the friendship and love that lasted through life and to be renewed in Eternity, I cannot pass it by unmentioned.

We had joined Bishop Cutler's fifty and were the twelfth company organized for that year's journey. Part of them had crossed the river—some of them were at the ferry—and our ten still at the first camp ground, but all ready to start on the next morning. Our team was considered too light for the journey, and another yoke of oxen was furnished us from the company's cattle, but they were young and had not been worked much and there was still the problem of managing an unruly team. Brother Murie proposed that we get a very early start the next morning, and trust to those following us for any help we might be in need of—and we did not fail to be ready. He let three teams lead out to be encouragement for ours, and then he drove into line and the team walked up quite straight and lively and our hopes rose accordingly till we could seem to hear the greetings of our friends at the other end of the journey, but presently they stopped still in the road as if their eyes plainly told that they didn't want to go any farther. The team behind had to stop too, and the driver, a stranger, enquired what was the matter; his team was quiet and gentle. His wife and children sat in the front of the wagon looking contented and happy, but all anxious to continue on their way.

Soon our team gave a start, went a few rods and turned clear out of the road. This was a good chance—and three teams passed us without comment, but the fourth man came and helped us drive back into the road again and the team went on for a longer distance than at any time previous. We were now coming to the open ground and the cattle saw the opportunity, started on the run and made a big circle like a race track and looked as though they were bound to take the prize. Brother Murie was still holding on to the long rope and running to keep up with them, with mother following as best she could to look after the things that kept dropping from the wagon in its wild flight, and I fol-

lowing her, for fear she would be hurt or that she would get sick from her long walk, and the hot rays of the sun. O, the agony of those hours, words would fail me to depict. Sometimes mother would hold the rope and Brother Murie try to get the oxen back into the road again, and once in wheeling, they wheeled around and came near crushing her between their bodies and the wagon, Brother Murie all the while trying to send us far away from the dangers of the situation. But which way should we turn? We had left the place we called home, and were adrift with strong head winds to encounter, but I will not say we were blown back, for with every lunge of the cattle we made a little progress and the next move they wheeled into the road as if by magic and just missed by a hair's breadth, running off a little bridge over a ravine. After going a few lengths they stopped stock still right in the middle of the road, and refused to stir another foot. Mother advised that we stop right where we were till some one should come along and we would hire them to help us into camp, and then we would have to make some other arrangements before we tried to go any further. It was then about two o'clock in the afternoon —we had been on the move since early morning, were very tired, and glad of a little relaxation from our strenuous exertions. Brother Murie still stood at his post of duty near the head of the team while the rest of us sought a little shelter from the sun at the back of the wagon, all watching the road in both directions, for signs of the help we were so much in need of.

After a time mother decried a horseman coming toward us— and while this did not portend very promising help, still we waited hopefully to see. The traveler proved to be Brother Winters, and after enquiring what the difficulty was, he dismounted, asked Brother Murie for the whip, and with a gentle whoa-haw, the team started up, and with a little toss of the horns bent their necks to the yoke and walked off in quite a respectable manner. This last stop was about a mile and a quarter from the river, and after the team had gone about three-quarters of a mile in this peaceful manner, mother said to Brother Winters, "I believe we can get to the camp now, and will not detain you from your journey any longer." He replied, "I am not going any farther today, and can just as well drive as not." We were soon at the edge of camp, when he returned the whip to Brother Murie and said, "Now, I think they will go all right, and you can drive your wagon to a place that suits you best for camping." It was four o'clock p. m. when we halted on the bank. Of course, being so late we had to take our place at the foot of the line and be the last to cross the ferry, but we were glad to reach there at all, and thankful for the needful rest we could now have.

It was the afternoon of the next day when it came our turn

ENTRANCE TO KANESVILLE

to cross the river, and as they had gentle teams to place the wagons on the boat we got along as well as other people at the ferry and we camped a few rods from the landing, that night, on the west side of the Mississippi river. The next day was Saturday and all were counseled to move to the higher land a few miles west, to camp over Sunday. It was cholera times and great caution was needed to protect the health of the emigrants. Our company moved onto a beautiful grassy bluff with trees sufficient for shade, and there passed a peaceful, quiet, restful Sabbath day. Here was to take place the final organization of the company, and after we left this point it would not be safe to travel except in large companies. Mother's strength was failing, she felt that she could not go on as we were doing. Our team had sobered down a little, and with the help of those back and in front of us, managed to get the road some way, but mother could not ride and she was not able to walk and, therefore, decided to hire a team to take us back and try and make a new start under more favorable circumstances. There were several buggies, one horse, and light wagons in the company, and mother tried to hire one to ride in till our team would become steady so she could ride in the wagons, but all were needed by the people who owned them, and could not be spared upon any consideration, but just at the last minute before the start Monday morning, through the intercession of a friend, we obtained the hire of a horse and buggy to take us on the way. We had walked thus far, some of the time in a steady rain, but now the sun was shining, the day was fair and bright, and the thought of going onward filled our hearts with joy supreme, and our souls with gratitude to the Father who had again opened the way before us, and smoothed our pathway. Our team behaved a little better every day, following in the train, and we will not condemn them, nor yet find fault with the driver, for all were unused to the labor they had to perform. Brother Murie being a native of Scotland, was not used to oxen from his boyhood up as were most of the other men in our company, and as the team were to be our companions on the journey, perhaps it will not be out of place to introduce them by name. Dic and Darby were their names when they were purchased—Buck and Bright were handed over with their love for the journey. And Brother Murie called the cows Lady Blackie, Lady Milky, and Cherry, and the one that was so very vicious he said Lady Lucifer was the proper name for her, and those were the names they were called by everybody all the way over. It took us two days to reach the ferry at the Elk Horn river, and as we were going up the bank on the west side we saw two graves, one was little Henry Beers about five years old who was drowned on the pioneer journey three years previous, and

the other a young man of 19 who lost his life trying to save the little boy.

We had been intimately acquainted with Sister Beers in Nauvoo and Winter Quarters, and the sight of the graves caused a wave of sadness in our hearts, and also caused us to keep watch over my little brother Moroni. We made a nice camp that night —pitched the tent which Brother Murie and James had all to themselves and we retired with the prospect of a good night's rest, but in the night a thunderstorm arose and it rained and lightning and blew a small hurricane, and as the storm increased

LOUP FORK FERRY

mother proposed that we should be ready for any emergency. Our wagon stood broadside to the wind and with every fresh gust it seemed as if the bows would snap in spite of us. We tried to hold against the wind, but our strength was puny. Brother Murie had taken the same precaution that we had—was up and dressed and holding on to the tent to keep it to its fastenings. Jimmie, covered up in bed, was still asleep as were our children in the wagon. As the ground was sandy some of the pins pulled loose, and the tent collapsed and buried them in its wet folds. This aroused Jimmie and he scrambled round but could not find his clothes, and it was with difficulty they could get out from under the heavy, wet tent. Mother handed out a big shawl to wrap Jimmie in and they climbed into the wagon, and with our united efforts we pressed against the bows till the storm subsided. Mother fixed a place on the foot of the bed for

Jimmie and covered him with some extra bedding and the rest of us sat and nodded until daylight, thankful that the Lord had preserved us from the destroying power of the elements. The sun came out warm and smiling as if nothing had ever happened to disturb our peace. The things in the wagon were comparatively dry, and the dripping tent and bedding were ready for the next night's use, not much the worse for their drenching. We moved on up to the Loup Fork and crossed with the rope ferry. In the afternoon we had a chance to straighten and arrange our things a little better, and do some cooking. It took all the next day for the wagons to cross over and as there were not many in camp that were used to working a rope ferry, those who did know had to work very hard. Brother Robison and Brother Winters had worked all day and drank freely of the warm river water, and at night Brother Robison became very sick with cholera, and Brother Winters was the first to call for a dose of the medicine. Before leaving Kanesville, Brother Winters had gone to the drug store and handed the druggist five dollars and told him he wanted some of his best cholera remedies to take with him on the plains—all had been advised to provide themselves with cholera medicine, and mother had a good portion along with her, among other things a quantity of pulverized, sifted charcoal. The day before we arrived at Loup Fork, Brother Winters brought his box of medicine to mother and said she would know how to use it better than he did. She told him we had brought plenty with us and he had better keep it himself, but he said, "No, you take it and deal it out to whoever needs it first as long as it lasts." And that night Brother Winters was the first to call for a dose of the medicine he had so recently handed to mother. He knocked at our wagon in the early part of the night and in response to the question, what is wanted, said, "Brother Robison is very sick with cholera, and if you will prepare something I will take it to him for he is in great need and I am going to stay with him through the night." Mother's preparation consisted of charcoal and molasses, laudanum or paregoric, camphor and a little cayenne pepper, with as much raw flour as charcoal—and it proved to be a good remedy, for all that took it recovered except Brother Robison, and he passed away after two days' suffering, and was buried near the banks of the Loup Fork where he had so faithfully labored to help assist his brethren and sisters to cross that river. Soon after the first call for medicine we heard groaning in a wagon near by, and as there were voices on the outside, mother called to them to know what was the matter and if she could be of any help to them. A young man came over and said, "Sister Pratt, for God's sake, if you have got anything that will help my mother I wish you would

let me have it—she is very sick and I am afraid she will die." She was a widow and he her only child. The medicine was soon ready and it had good effect on her, for she got easy before morning and soon recovered. Just after midnight two more calls came, they were strangers, but soon found out where there was a prospect of help for their sick ones. All were supplied and got well. Just before daylight Brother Winters made another call for medicine and said, "This time it is for myself. I have been sick for several hours and keep getting worse all the time." He took his portion to his wagon, and by afternoon was much better. There had been quite a scare at the sudden breaking out of the disease in camp but we were relieved that it was checked up so favorably, with all but Brother Robinson. The heavy rains had made it very wet and swampy near the river, and many thought that the cause of the sickness and were anxious to move on to higher ground, so twenty wagons including ours started on that afternoon, and camped in a beautiful place to wait for the rest to come up. About two o'clock the next day some of the horses broke from the herd and ran off and the herdsman could not get them, and Brother Winters and some others whose horses were still there took them and started after the others. Brother Winters was repeatedly cautioned not to go, but thought they would soon overtake the horses, but instead they went many miles and did not get back till dark with the runaways. The exertion caused a relapse and Brother Winters was much worse than when he had the first attack. A number of others in camp were ailing, but not so severe as the first that were stricken, and many predicted that if we did not move on all would be sick. Brother Murie was of that opinion, so we with the twenty wagons proceeded on the next day, and at night camped where there was sufficient water, bounteous grass, but no fuel. Mother had a few pieces of kindling in the wagon and a piece or two of wood she had picked up on the road and when we stopped she told me to look around and see if I could find anything to help make a fire and she would make a large kettle of porridge—we could have some for our supper and there would be enough for all the sick folks at night and morning to have a warm drink. I searched faithfully, but could not find even a twig or a straw or a dry blade of grass, and from that day to this if there is anything burnable to be had I can find it, no matter how small it is. This was a very discouraging time. The prospect was for the whole camp to go to bed with a cold supper if they were so fortunate as to have anything cooked. But the sick folks—it was too bad for them not to have something warm after the long drive, so we brought out the sheet iron camp stove, determined to do what we could in the cause. Just then a sister came along and ques-

SCOTCH BLUFF—ON THE PLAINS

tioned, "Where did you find anything to make a fire of in this barren place?" And when mother told her she replied, "Well, I've got a few pieces in my wagon—not enough to do anything with, but added to yours will help some." This was quite encouraging, so we got everything ready, the thickening stirred and placed on the back of the stove to warm a little, set the kettle of water on the stove, hung something around to save the heat, and touched a match to the kindlings, then oh, how we watched and waited and prayed that the kettle would boil, and there would be heat enough to cook the porridge. As soon as a drop or two of the thickening would swim around in the water we put it all in, stirred it up good, put the cover on, threw something over it to keep the heat in and left it for a few minutes, with a hope that it would cook "done." Mother called round to speak to the sick ones, and see how many there were, and found many of them very weak and dejected and discouraged. When we opened up the porridge it had stopped boiling, but proved to be well done, was piping hot, and after adding sufficient milk we started on our rounds of distribution. There were seven that accepted it joyfully, and I believe the surprise, under the discouraging circumstances, did them as much good as the refreshment. And others that we took it to said, "Oh, don't give it to us for I guess there is some in camp that need it more than we do," but mother assured them there was plenty for all of them that were ailing. We had a little of the porridge or gruel and with bread and butter made us a very comfortable supper. And right here I will say that the little sheet iron stove proved the greatest blessing to us on this night of any time on the journey.

The next morning mother was awake early—she had saved a portion of the gruel and covered it away carefully, but now it was cold so she took our little fish oil lamp and began the task of warming it for the sick ones. She had taken a table cloth folded inside a larger one and placed it on the projections of the wagon and placed the cups of gruel in the folds, not in cold storage, but in warm storage as it were, as fast as she got them warm till they were all ready. Then she roused me up to take them to the people—these were mostly sisters—only two of the men folks of this camp had been taken sick. This was a greater surprise than the night before, and tears filled some of their eyes as they enquired how it had happened, and some of them afterwards told mother that they believed that those warm drinks were the means of helping to save their lives. Now this had been a sick, a sad and a sorry time in our little camp, but I am glad to say that all recovered, and after that there was not a day's sickness of that kind during the rest of the journey.

(*To be concluded.*)

(*Note:* The illustrations used are taken from The Route from Liverpool to Salt Lake City, printed in 1853.)

Departed Spirits.

By Laura Moench Jenkins.

Softly the vesper bells, ringing at eve,
Call'd the fair spirit daughters to prayer.
Silently glided each form to its place,
Joining sweetly the requiem there.

"Stay daughter Magdalena! Why art thou downcast?" inquired Mother Barbara as they two followed the retiring throng from the vesper hall. Tears sprang to Magdalena's eyes at the sympathetic words of the aged matron.

"Nay, speak out, daughter. Dost thou yearn for freedom from this prison home, or cravest thou the companionship of thy husband and sons?"

"O Mother Barbara!" sighed the unhappy woman. "How many many years we have been incarcerated here; waiting, watching, and pleading with our heavenly Father for deliverance. While upon earth, observed we not the laws of God to the best of the knowledge we had received?

"At my knee, my little ones I taught to lisp their tiny prayers. They grew up to be Christian men and women, devout and just. One of my descendants, I have been told, has entered into the waters of baptism and become a member of the Church of Jesus Christ of Latter-day Saints, which is now established upon the earth. He is a learned man and has accomplished a great work among that people. He has also labored in the holy Temples of earth for his departed kindred, and now that he has been gathered to his fathers, he is teaching them the gospel of Christ. Many have accepted his teachings and, as the work is done for them by proxy in the temples of earth, they were liberated from their prisons and are waiting for their wives and daughters to join them. Oh, when shall this opportunity come to us, Mother Barbara? I long to be clasped to the bosom of my husband and meet my noble sons and have my family reunited."

In her hands, Magdalena buried her face and wept.

"Weep not, daughter," comfortingly spoke the motherly voice at her side. "Today, I have received good tidings for our race. This night, a woman is to be called from the World of Mortality, to teach this same gospel to her kindred womenfolk in this prison home.

"I, too, have heard of the descendant of whom you have been speaking. His earthly name is Louis Frederick Hess and he is a Patriarch to our race. This woman is his daughter. Her

earthly career has prepared her for the mission she is to fill in the World of Spirits. Tonight thou mayst join the party earthward bound to meet our returning kinswoman. Make ready quickly, the hour of departure draws nigh.

"Patriarch Hess, by authority of the holy Priesthood which he holds, is commissioned to release the spirit of his daughter and guide her safely to the land of Paradise.

"Louise Hess Arlyn is the name by which this woman has been known on earth.

"The western gate leading earthward is appointed as the place of meeting, and the time, the third bell of the night."

Then softly whispering pass words in her ear, she bade her Godspeed and the two women separated.

Down the long corridor slowly glided Mother Barbara until she stood at the door of her own chamber; silently she passed within and closed the door behind her. That she also carried a grief she would fain conceal, her tightly pressed lips and hands clasped over her heart gave evidence.

Long years she had spent in this prison home breathing comfort to the daughters of her race, but hiding ever from all the grief of her own heart.

A tale was sometimes told, among the more confidential spirits, of how, in the far back ages of the dimly remembered past, her faithful husband—while in the prime of his early manhood—had died a martyr for Christianity.

Alone she had struggled through these terrible days to rear their family and train them to be God-fearing men and women. When her life on earth was finished she had come to dwell in this haven of spirits. In time her daughters had followed her, but from the husband of her choice she was separated; death had annulled their marriage vows and "they neither marry nor are given in marriage" in the Land of Spirits.

A moment she stood lost in meditation. Through the long period of her waiting she had learned, when her burden of sorrow became greater than she could bear, to carry it to the Mercy Seat. Slowly she bowed her knees and silently appealed to her Creator. When she arose a calm tranquility o'erspread her patient countenance—she had received the comfort she desired.

Magdalena hastened to her apartments and prepared herself for her journey. At the gate she was joined by Patriarch Hess and his wife Esther, the faithful parents of the woman whose spirit they were permitted to guide to the land of Paradise.

Traveling at a velocity incomprehensible to mortality, they quickly arrived at their place of destination. Silently they hovered over the bed on which Louise Hess Arlyn lay, racked with

pain and burning with fever. By her bedside sat her husband, worn with sorrow and anxiety. Her husband bent above her and a nurse gently smoothed her pillow, then both drew back to permit two elders to place their hands upon her head and plead with God in her behalf. Her husband joined in the ordinance. But their mortal eyes beheld not the personages in that room and they saw not the hands of the departed Patriarch placed also on his daughter's head. They only knew they could not ask God to give her life, and they prayed that her spirit might depart in peace.

Their prayers were quickly answered. The flushed face of the sufferer became pale and still and the calmness of death fell over her.

Around her lifeless form gathered the grief-stricken family.

Not theirs to behold her beautiful spirit take its natural form, freed from all bodily pains; not theirs to behold the loved ones and the happy meeting taking place so near them. Could their eyes for one moment have penetrated the veil—death would have lost its victory.

"O my father and mother! Am I really with you? How happy I am! My suffering is gone and I am as free as the zephyrs of a gladsome day."

Fondly both parents embraced their daughter and with the joy brought only by long separation, she returned their caresses.

"This is a grandmother in our ancestral line, my daughter," explained the father as the wondering eyes of Louise fell on Magdalena. "She, too, has come to welcome you to your home in Paradise."

Lovingiy the two women greeted each other.

"Our time is limited and our stay must be short," cautioned the Patriarch.

The words caused Louise to turn a farewell glance at her body lying quiet and motionless on her bed. Her gaze was instantly riveted on the group of loved ones gathered around it.

"O my husband and my precious children!" she cried. "They are grieving for me. Stay, father! I cannot leave them—I must return to life—I am needed on the earth."

Gently Esther placed her arm around her daughter. "We must all pass through such scenes as this," she whispered.

"Louise, thy mission on earth is finished and the Father hath called thy spirit home," calmly spoke the voice of Patriarch Hess. "The God who heareth the raven's cry will provide for those you are leaving behind; He will bind up their wounds and comfort their hearts.

"Thy going before shall be as a light set afar in the darkness, guiding their wandering feet to the land in which you await their

coming. This parting will be of short duration. Thou wert given to thy husband by one having authority to bind on earth and in heaven. Death doth not annul thy marriage vows and thy children will be thine throughout the countless ages of eternity. Thy sudden demise will arouse other members of our family to greater diligence in this work of redemption of our departed kindred. It is necessary that they be awakened from their lethargy, they are spending too much time at that which pertains to mortality only. Any house whose duty to its dead remains undone shall be smitten with a curse, for God will not accept us without our dead.

"Thou art called to teach the gospel of Christ to the women of thy race, who, for centuries past, have been praying for deliverance. Their families are separated and they cannot advance, until they receive the gospel in the spirit and the work is done for them by proxy in the holy temples of earth.

"The dead, must be judged according to men in the flesh, but live according to God in the spirit. In their prison home thousands are awaiting thy coming with joyful anticipation."

Louise turned from the weeping group beneath her and met the silent, appealing look in Magdalena's wistful countenance. A longing filled her heart for power to speak and explain to her loved ones why she was leaving them, but she found herself no longer able to commune with those of the material world. Her mother's voice aroused her from her reverie.

"Daughter, we can no longer delay. The family are already leaving this room and the sisters of the Relief Society are here to care for your body."

Louise saw the door of the death chamber close on those she loved most on earth. Then she turned for one last look at the body which the years of mortality had so endeared to her, with a sigh—almost a sob—she whispered: "I am ready."

Unobserved by mortal eyes, the little party had entered the room and unobserved they took their departure.

Onward they sped o'er waves of ethereal blue until once more they stood before the ancient gates of Paradise.

Passwords were exchanged with its aged keeper, and the Great White Gates swung open to admit them to the Land of Departed Spirits.

Little three-year-old Lucy sat upon her grandfather's knee in the late spring twilight.

"Do you hear the crickets, Lucy?" said grandfather. "They say, go to bed, Lucy, go to bed, go to bed."

"Let them talk," calmly replied Lucy.

Children's Problems.

WHAT TO SAY IN TELLING THE STORY OF LIFE'S RENEWAL.

By Lucy Wright Snow.

The subject of what to say to children in telling the story of life's renewal, is so big and of such vast importance, that the only way to do justice to it, is to treat it religiously. Let the eternal Father of all our spirits be as he is the great Cause, and this mortal body, one of the effects of that great Cause.

A noted educator once said: "If you have a big problem in mathematics that you can't work out, think of a little one just like it. The principle of the greater will be made plain by the solving of the lesser problem." By this method, great principles may be brought before even a child mind, and his reasoning power gradually developed.

There can be no definite time given as to when the story of life should be told. The mother must consider conditions and be guided by the child's degree of intelligence and needs; his questions are the best guide to his mental capacity. There probably will be no two children that can be approached on this subject in just the same manner, or at a given age. A very opportune time for the mother to tell the story of life is just previous to the birth of another child, as the final consummation of her prophetic words will inspire a lasting confidence in the child to whom this great truth is being unfolded, and also impress him with the sacredness of the subject, for sacred indeed it is. The study of the origin of our mortal body leads us to the very foundation of the plan of salvation, and if parents have a proper knowledge of the subject, Jesus' great plan can be presented in a simple way to a child of tender years and be understood by him. It requires a clear knowledge of the subject, to tell it in simple story form, but the child will be so impressed with its truth that there will be no place in his mind for untruths or imperfect guidance, and his whole after-life will be infused with the joy of living.

Many mothers shrink from talking on this subject, fearing to fill the child's mind with substance unfit for him. The truth is the child's inheritance; he came here with God-given craving for it, and he had better be told life's origin truthfully by his mother who knows something of it, and who has the privilege of being inspired by God, than to be told shocking or distorted things by one who knows neither the truth nor the child.

Mothers fear to reveal something shocking to the child that he should not know, but in reality, he should know the story of his existence at the earliest age that he is able to understand it. The danger lies, not in telling, but in withholding, this important truth from him.

Of course, there are as many ways to tell the story of life as there are mothers to tell it. It would not be wise to tell this story in glaring, ordinary language. The Savior offered some of his most important teachings in parable, but remember, a parable embraces a truth and in this subject as in all other subjects pertaining to proper guidance of children, truth should be our motto; avoid such stories as the stork or the doctor stories. You will later be called to account for telling an untruth, and your child will have lost some of his confidence in you. It must be remembered that a child just approaching the age of reasoning (about four years) can not receive whole truths, no matter how plainly they may be told; he must, at this age, call upon his imagination to complete his stories, therefore, this story should be told at first not as a glaring fact, but as a truth veiled.

To the mothers who ask, "How shall I begin?" here follows one pretty way based on Andrea Proudfoot's story of life, but it may be revised as the mother may see fit.

Choose a quiet time when you are not likely to be interrupted, preferably when the child has asked for a story. Lead him to ask for a true story and then introduce the subject by saying:

"I will tell you the story of YOU, but before I tell it, you must know that every mother loves to tell this story to her own children. Therefore, you must never repeat it to any other child; besides, it is sacred, and even when you speak about it to your own mother, just whisper."

Then begin:

"A few months before you were born, I dreamed a wonderful dream; I dreamed that you were coming. I awoke and told your father and we together knew that the dream was true and that you were coming. Soon I could feel you under my heart and you began to grow, and as you grew my mother heart leaped for joy in the knowledge that you were coming. And so, you lived and grew under my heart, just as we all live and grow in the hearts of our Heavenly Parents.

"How your father loved me! And how I longed for the time to come when I might see you and hold you in my arms; and how he longed to see and to hold you.

"The Father in heaven knew that at last the time had come when I was able to take care of you, and so you were born, and I cried tears of joy as I held you in my arms the first time on that

beautiful June morning, and your father gave us both a blessing. You had no teeth and could not eat such food as you need now, and so the Lord in his wisdom, caused sweet mother milk to come into my breasts for you, and you grew and grew; and the most wonderful thing of it all is, that while I now have you in my arms, you are still in my heart too."

A five-year-old boy once asked his mother, "How did the bones come inside of me?"

The mother took him to the door and showed him the workmen building a house, opposite their home.

"The Lord made a little chamber in a mother's body, where her children grow. The blood carries little tiny, tiny bricks or bone-bits or atoms, we call them, and the bone atoms are laid one on top of another, by the blood, which is the master-workman; and then the eyes are made, like those windows over there; and the mouth is like the door, and the bones are covered with flesh, and finally God says the word, and the chamber door opens and out you came—right out into the world. And that's our sacred secret, son. See?"

The story will make a life-long impression upon the child, if told in this way, for the mother will, before the end, be shedding glorious tears that will add to the sacredness of the moment. And when it is finished, let the child understand that it is finished, and that it is so sacred as to be not a subject for common conversation.

If this story be told with earnestness and the sacredness that belongs to it, there need be no fear that it will ever be counteracted or discounted by distorted or incorrect stories on the subject, that might later be brought to the child's attention, therefore, we cannot emphasize too strongly the importance of the mother or guardian telling it early enough, before any other person might plant seeds of doubt or distrust in the innocent mind of the child.

The implanting of a truth has already taken place; the child's mind is content on the greatest subject in the world and misinformation will find no place in his mind.

Books to read on the subject:

Learn and be able to tell in pretty words, the story of the *Council in Heaven; Book of Moses, Pearl of Great Price.*

Elias, an Epic of the Ages, by O. F. Whitney.

Sermon on the Origin of Woman, by John Taylor, found in *Sacredness of Parenthood.*

Mothers' Ideals, by Andrea Proudfoot.

Story of Life's Renewal, by Margaret Morely.

May Entertainments.

By Morag.

MAY DAY.

In most of the countries of the world the first day of May is celebrated as a holiday, to welcome the returning spring, and is especially enjoyed by the children. The feature of the day is the wreathing of the Maypole, and the choosing of the May Queen. Some of our towns observe this as a community holiday, and when the weather permits, it is a practice to be commended. The spring hostess may use this as a suggestion for a children's party, and a Maypole may be set up on the lawn.

Have Tennyson's poem, "The May Queen," read.

Outdoor games and dances are in order, and for refreshments serve sandwiches, lemonade, cookies, fruit, and stick candy.

Another of our holidays is Decoration Day. At one of your home evenings, talk over the significance of the day, and how it originated. Take every opportunity to instil into the hearts of the youth the lessons of patriotism. On the day itself visit the cemeteries, decorate the graves of the loved ones, attend the patriotic exercises whenever it is possible; display "Old Glory" and hold family reunions.

PROGRAMS FOR MOTHER'S DAY.

Opening hymn, "Love at Home."
Prayer.
Sing or read hymn, page 417 L. D. S. Hymn Book.
Song, "The White Carnation."
Recitation, "Give Them the Flowers Now," *Heart Throbs*, page 40.
Address, "Motherhood."
Lullaby, "Sweet and Low" (Tennyson), Ladies' Quartette.
Reading, "Mother's Boys," *Heart Throbs*, page 243.
Song, "Mother Machree."
Read, "My Mother's Bible," *Heart Throbs*, page 136 or 102.
Song, "Songs My Mother Used to Sing."
Song, "The White Carnation." (Tune, 258 Psalmody.)

Oh white carnation chosen
For purity, for light,
For sweetness, for endurance
Of love beyond our sight.

Oh white carnation blessed,
When worn on loyal breast
Of son or daughter telling
Of love the highest, best.

FOR SUNDAY MEETING.

Song, "Come Dearest Lord, Descend and Dwell," Psalmody No. 22.
Prayer.
Hymn, " 'Mid Scenes of Confusion."
Scripture Reading, I Samuel 2:1-10; 3:1-21.
Solo, "Hushed was the Evening Hymn."
Address, "Mothers in Israel." (Ancient Days.)
Read Story, "Mother's Day," July, 1916, *R. S. Magazine.*
Organ Solo, "Andantino," (to my wife), Lemare.
Song, "Mother o' Mine."
Address, "Modern Mothers in Israel."
Collection of flowers.
Doxology.

It may be requested that all bring bouquets of flowers to the service. These may later be sent to the hospital or infirmaries, or to the shut-ins.

SENTIMENTS.

To Mother, at Set of Sun.

As once you stroked my thin and silver hair,
So I stroke yours now at the set of sun.
I watch your tottering mind, its day's work done,
As once you watched, with forward looking care,
My tottering feet. I love you as I should,
Stay with me, lean on me, I'll make no sign
I was your child, now time makes you mine,
Stay with me yet a while at home and do me good.
L. J. Dickenson.

I love old mothers—mothers with white hair
And kindly eyes, and lips grown softly sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs

Seem joined to lend a sweetness to their speech.
Old mothers! As they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers! As they pass, one sees again
Old garden walks, old roses and old loves.

Charles S. Ross.

A NEW CHARACTER DANCE FOR MAY.

Let each lady costume as a flower, looking her prettiest, while each partner on the evening of the entertainment pays twenty-five cents to purchase a posy. This entitles him to the first and tenth dances with his chosen flower. Or, if a comic plan is preferred, let each lady represent a different item from the seedman's catalogue. Each man buys a packet of seed (an envelope with name of seed enclosed). He then must search for his flower or vegetable, and recognize her by her costume; the vegetables inspire very novel and pretty dresses, by the way. To further add to the proceeds of the evening appetizing suppers packed in new flower pots or May baskets may be sold for twenty-five cents each.

Sentiment (for odd corner): "Mine own happiness is something to desire, and yet I know that I must win it, by forgetting it in ministry to others."

MOTHER'S DAY IN ARBORVILLE.

An air of mystery had pervaded the little town all the week, following the announcement of "Mother's Day" exercises for the following Sunday afternoon. It had been rumored that there would be something special this year, and it was well known that the local florist had received a large order for crimson carnations, a departure from the usual custom. None of the men were anxious to go to the meeting, but deep in his heart every one of them knew that they would be present. The Sabbath dawned bright and sunny, and a large congregation wended their way to the little church. A surprise awaited the men, for as they entered the vestibule they were received by a group of happy matrons, each wearing the white carnation badge of motherhood, who pinned on each black coat a beautiful crimson carnation and escorted the wearer to a seat of honor in the center of the building. The meeting commenced with "Home, Sweet Home," sung by the congregation. After the usual opening exercises the presiding officer introduced the speaker of the day, a charming elderly woman whose earnest efforts in the cause of

charitable work were well known throughout the country. She commenced her address with the following sentiment from Kate Douglass Wiggin, "Most of the beautiful things in life come by twos and threes, by dozens and hundreds, plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one mother in all the world." Stepping over to a large flag-draped easel, and pulling a cord she revealed to view the benign features of the Prophet Joseph Smith.

"Everybody named but father," she continued. Then the audience knew. The mothers had turned the tables and were keeping Father's Day. In an earnest, forceful address the speaker reverently spoke of the Fatherhood of God and the brotherhood of man, and related incidents from the lives of many of the great fathers who have lived in the various ages of the world, closing her address with an eloquent tribute to the Pioneer fathers of our State who had conquered the desert and made possible the many blessings enjoyed today.

This was followed by the anthem, "Praise ye the Father," and the inspired hymn, "O My Father," after which the beautiful story of the Father love was read, "The Prodigal Son," Luke 15.

A recitation followed, "Tell Her so," *Heart Throbs*.

In a few concluding remarks the presiding officer paid an eloquent tribute to the loving, faithful devotion of the fathers and mothers of this people and urged the congregation to unite as one in raising the standard of higher ideals of parenthood and home life.

The congregation then repeated the Lord's prayer, and the singing of the Doxology brought to an end one of the most memorable gatherings ever held in Arborville.

AN APPLE BLOSSOM WEDDING.

For an Apple Blossom wedding party, decorate the rooms with a profusion of the lovely pink and white blossoms. The bride in her soft plain silk gown can carry a shower bouquet of ferns and cherry blossoms. Her bridesmaids may wear white mulle or organdy over pink slips, and carry bouquets of peach or crabapple blossoms.

The refreshments may be served from a table with white lace cloth over pink, and may consist of chicken sandwiches or tiny chicken pies, a fruit salad, small cakes iced pink and white, with strawberry ice cream. Pink lemonade or sherbet may be served during the evening.

Try this if you would like a very beautiful and inexpensive affair.

A Brave Friend

It is not often that a distinguished publicist, an international educator and an editor of a powerful publication takes his life and reputation in hand to speak up in meeting in defense of Utah's misunderstood and often maligned people. When such a famous man does speak, all "Mormondom" owes him a debt of gratitude and reverence.

Read what Dr. A. E. Winship, editor of the Journal of Education, of Boston, one of America's most popular writers and lecturers, has to say—not only of Utah's people as a whole, but of our beloved Relief Society in particular.

(From October 26, 1911, Journal of Education.)

"INDECENT EXPLOITATION.

"Any one who knows Utah, even though he has no disposition to regard the Saints as uniformly saintly, can but feel outraged at the style of treatment of this people in magazines that should have some regard for decency. We have known Utah for thirty-six years; we knew it in the days of Brigham Young and Orson Pratt. We knew it when the Gentile element was of no account, and we knew it when the Federal government was enforcing its laws. We have known Salt Lake City and Provo, and a score of lesser places, far and near. We knew Utah and its people when there was no fear of outside interference, and we know the state as it is today, and we know how outrageous it is to hold up to the present generation the people of that section in such a way as to have the truth lie, and to have lies pass for truth. We hold no brief from them, but we believe that the way in which this people is sensationally exploited in the magazines is as indefensible as anything that has ever been launched upon the public."

(Journal of Education, March 1st.)

"WOMEN'S NOBLE WORK FOR WOMEN.

"One of the most brilliant achievements in women's work for women has, strangely enough, had all too little recognition. We refer to a women's organization known as the General Relief Society, with headquarters in Salt Lake City, organized seventy-five years ago in Illinois. There are a thousand local branches scattered over various states and countries with a total membership of 40,000, each member paying the slight membership fee of twenty-five cents a year. The members are classified in small groups of about twelve families each. Two members in each district are designated as visitors and every month of the year these two women make a call together upon each of the families of the group. The special object of these calls is to make sure that no family is in need of any aid in case of sickness or adversity or is in any trouble that cheer and assistance will relieve.

"The second object is to receive from them in case of prosperity any contribution for those in need among the 40,000 members. One of the weekly meetings each month is devoted to hearing reports of each family from the visitors. Absolute want is thus impossible, as is neglect in case of sickness, and no one can feel that she personally is friendless in the world. Relief is always at hand.

"All collections are local, all relief is local, and the collections are retained locally, and not one penny of these contributions is used in the distribution. Every penny given in charity goes to charity.

"An exact and audited account is kept of all receipts and reliefs. An annual report is made in detail to the general office in Salt Lake City, and when surpluses are created locally they may be, and frequently are, sent to the general office for emergencies on a large scale which may arise.

"This Women's Relief Society is always among the first organizations to come to the relief of the needy in case of a great catastrophe of any kind. They have money in abundance, and there is no annoying red tape to hinder prompt action. In the case of San Francisco in 1906, of the Galveston flood, of the Indianapolis flood, the Belgian sufferers, et al., this society was the first, or near the first, in supplying urgent needs. The aid is as abundant as it is prompt. In the case of the San Francisco conflagration their aid was literally the first, and in the case of Belgium one little branch of thirty members at Bear Lake promptly raised $137 for the relief fund.

"Last year the 'Women's Mites' collected from 40,000 members, without a penny being taken therefrom for expenses, $70,125. Of this, $56,967 was paid out for genuine local relief, and $13,158 was the surplus. This relief went to 6,516 different families, and was always paid out locally upon the recommendation of the local visitors and was reported upon each month and reported also to the general office at the end of the year, so that both the local books and headquarters show the exact status.

"The local branches, in looking after their own sick last year made 78,500 calls, of which 22,797 were full days or nights in attendance, watching by night or nursing by day.

"All administration expense is borne from the twenty-five cent membership fee and much of this fee-fund goes to the charity fund or its surplus, which in the seventy-five years, mostly from recent years, is now half a million dollars. What other Women's Relief Society has any such record, either of service or of accumulated surplus?

"Such an achievement of women for women would ordinarly be heralded far and wide by a publicity agency of great efficiency, but so far as we know this is the first general recognition it has received."

Current Topics.

By James H. Anderson.

COUNT ZEPPELIN, German inventor of the dirigible airship, died in March, in Germany.

THE AMERICAN NAVY, by call of President Wilson, is to be recruited to its full strength, for war.

FRANCISCO VILLA, Mexican bandit and revolutionist, has begun a new campaign for 1917. More trouble for Americans.

A SNOW AVALANCHE near Hailey, Idaho, in the latter part of February, killed 15 men and injured 15 others.

THE JEWS in Russia have been granted the privilege of free speech and other reforms, by the new government there.

CHINA has broken diplomatic relations with Germany, and is arrayed on the side of the Entente Allies, so far as sympathy is concerned.

OIL FIELDS in Wyoming are reported to have yielded 60,000,000 barrels of oil during the past twelve months.

WINTER, long and severe, has exacted a heavy toll in losses of animals in the intermountain region, this year, through lack of food.

THE "MOEWE," a German auxiliary cruiser, has made another successful raid in the Atlantic, returning home after destroying 27 merchant ships.

GERMAN SUBMARINES sank 368 ships at sea during February. In March they were less successful, and a number of the submersibles were sunk or captured.

INFANTILE PARALYSIS is said to be checked materially by washing the throat and nostrils with warm water in which a little table salt has been dissolved, according to a recent discovery.

POISONOUS belladonna plant, cooked and eaten in mistake with spinach, caused the death of Samuel P. Richards, his wife and three children, and a hired man, at Carey, Idaho, in March

CUBA suffers by the recent revolution there to the extent that the sugar production of the island for 1917 will be less than two-thirds of that for 1916.

WHEAT found in the cliff dwellings in Utah and planted at Hagerman, Idaho, is said to have been grown successfully, and to produce kernels about double the size of the ordinary grain.

RUSSIA changed its form of government in a single day, in March, and with the loss of only a few hundred lives. Emperor Nicholas was deposed, the Grand Duke Michael appointed a regent, and a republic put under way.

CARRANZA, the Mexican president, sent a note to the United States, advising this government how to stop the war in Europe. The advice was declined with thanks—a suggestion that the Mexican president might try his hand at home.

SUBMARINE CHASERS, light and swiftly-moving craft, are being used with good effect against the heretofore successful submersibles, and the United States has ordered the building of a large fleet of those little vessels, for defense.

THE UNITED STATES *is* at war with Germany by the latter's action in killing American citizens on the high seas. The Teutonic operations caused President Wilson to change the date of the special session of Congress from April 16 to April 2.

A DISASTROUS STORM at Newcastle, Ind., on March 10, caused the death of 23 persons and injured more than 150 others. A similar storm at New Albany, in the same State, on March 23, resulted in the death of 33 persons and the injury of 100 others.

A RAILROAD STRIKE of the four brotherhoods of trainmen was called for March 17, then deferred to March 19. On the latter date the United States Supreme Court declared the Adamson law valid, giving the trainmen all they asked, hence there was no strike.

MEXICO at war with the United States is rendered possible in the near future by the presence in that nation of more than 10,000 Germans who have seen military service, and who are said to have been connected with the German spy system in the United States for two years past.

VETERANS of Indian wars in Utah have been recognized by the United States government, in being granted pensions. The

Utah delegation in Congress has worked dilgently for this the past twelve years, at last being rewarded with success.

Mecca and Medina having been taken from Turkey by the new kingdom of Arabia, and Bagdad having been captured by the British army, all the great cities of Islam in Asia, except Constantinople, have been wrested from Turkey.

Danger to industrial plants, railway tunnels and bridges, etc., in the United States, from German plots and spies, was considered by President Wilson with being so great that on March 24 and 26 he called out the national guards of the several states to afford necessary protection.

The European war lines underwent considerable change in March, the Germans being compelled to retire from about 1,000 square miles of French territory on the west front, which they had occupied for two and a half years; while in Asia the Turks were defeated and driven back long distances by both British and Russian forces.

Abdication of Kaiser Wilhelm as a possibility has brought out, in discussion, the statement from German sources that the crown prince of Germany, and not the kaiser, actually is responsible for Germany engaging in the great war, and is especially chargeable with having caused the adoption of the ruthless submarine warfare which brought the break with the United States.

A British army captured the city of Bagdad from the Turks in March, and made a considerable advance northward in Mesopotamia, while in Western Palestine another British army advanced to within 40 miles of Jerusalem. There now remains to be made a connection between these two forces and the English naval and land forces at Cyprus, and the Turkish coast there, upon the accomplishment of which the Turk will be no longer in control of any part of the Holy Land or country adjacent thereto; while Britain will have a great overland route from the Mediterranean coast to India, as well as the route via the Suez canal—which seems to be the object of the Mesopotamian and Syrian expeditions, and may have still other and more far-reaching consequences.

Home Science Department.

By Janette A. Hyde.

Rice.

A large proportion of the inhabitants of the earth use rice as their staple food. The Chinese and Japanese use no other grain for ordinary diet purposes. They use rice with fish or with a little meat and bamboo shoots made into chop suey or as a straight vegetable. It is incredible to witness the feats performed by husky rice-eating Chinese laborers. Chinamen can lift four times the weight that the ordinary white man could lift and run for miles with such weights on their shoulders. The Chinese acrobats, and the Japanese soldiers acquire a wonderful physique through their simple rice diet and rigid physical culture methods. It is true, however, that the grains which are indigenous to the country in which people live usually form the best and most logical food stuffs for the inhabitants. Rice is an ideal food for tropical countries and it is a very fine substitute for bread and vegetables in temperate climates under certain conditions; while it is delicious as a varient of the ordinary diet. Just now rice is cheaper in proportion to its nutritive qualities than potatoes and many other vegetables. As a summer substitute for breakfast mushes it is invaluable. Children soon love rice which should be served without sugar and with the whole milk only.

Grocers offer rice at different prices, but housekeepers should beware of rice that has been too vigorously cleansed from the outer coating for much of the nutriment lies next to the covering as it does in wheat. The cheaper grades of rice are, therefore, more desirable for ordinary use than the more highly cleansed varieties.

It is better where possible to purchase rice in quantities as there is very little deterioration and the difference in price is worth while.

Rice keeps well indefinitely, if closely covered so that insects cannot reach it. Rice has the least fat in it of any of the grains. It is good as a heat giver and, therefore, can be used by working people advantageously.

Preparation.

Much of the unpopularity of rice is the result of extremely poor methods of cooking. Where rice is put on the stove in warm water and stirred all the time it is boiling, it comes out a sticky mass that is unpleasant to the eye and to the taste. There are two ways of cooking rice perfectly:

Chinese method: Wash rice thoroughly; put one pint of rice into one gallon of boiling salted water; boil vigorously one-half an hour without stirring; pour the rice in a colander and rinse it thoroughly in the colander from the hot-water tap; put the rice in the colander back over boiling water; cover the colander and let it dry and steam a little.

Second method: To one pint of washed rice add two pints of cold water; set in a covered vessel on a moderate heat and leave it there for one hour and a half, being careful that the last half hour the rice does not stick and burn from too hot a stove.

Ways of Serving.

Rice may be served as a vegetable—plain—and when covered with meat gravy it is very delicious.

Rice or Hominy Drop Cakes.

One cup of boiling hominy or rice, and one egg. If the hominy be cold, heat in a farina kettle with one tablespoonful of water, and stir till it is softened. Beat yolk and white separately; add one saltspoonful of salt. Drop in tablespoonfuls on a well-buttered pan, and bake brown in a hot oven.

Plain Rice Pudding.

Half a cup of well-washed rice, half a cup of sugar, a little salt, and one quart of milk. Soak half an hour. Bake about two hours, slowly at first till the rice has softened and thickened the milk; then let it brown slightly. This is creamy and delicious, though it is often called *Poor Man's Pudding*. Serve hot or cold.

No. 2. Three tablespoonfuls of rice, a little salt, three tablespoonfuls of sugar, one quart of milk, and three sour apples, pared and quartered, or one cup of small, whole raisins. Put all into a deep pudding-dish, well buttered. Cover, and bake slowly four or five hours, till the milk is all absorbed and the rice is red or colored. Serve hot with butter.

Rice and Fruit Pudding.

Steam one scant cup of rice in two cups of boiling water, in the double boiler, thirty minutes. Add, while hot, one tablespoonful of butter, one scant teaspoonful of salt, one beaten egg, and half a cup of sugar. Cook five minutes. Butter a plain pudding-mould, sprinkle it with bread crumbs, or line with macaroons. Put in a layer of rice half an inch thick, then a layer of apricots or peaches or pineapple, then rice, fruit, etc., till the mould is full, having crumbs on the top. Bake twenty minutes in a moderate oven. Turn out on a platter and serve with boiled custard flavored with vanilla, or with an apricot sauce.

Rice Custard.

Soak half a cup of cold cooked rice in one pint of hot milk till every grain is distinct. Add the yolks of two eggs, beaten with a quarter of a cup of sugar and a pinch of salt, and cook like soft custard. While still hot, stir in the whites, beaten stiff, and set away to cool. Or turn the hot custard into a dish, and when cool cover with a meringue of the whites. Brown slightly, and serve cold.

Curry Sauce (for Curried Eggs, Chicken, etc).

Cook one tablespoonful of chopped onion in one tablespoonful of butter five minutes. Be careful not to burn it. Mix one tablespoonful of curry powder with two tablespoonfuls of flour and stir it into the butter. Add one pint of hot milk gradually, or one pint of gravy from meat or chicken. Bits of cold chicken or of cold veal may be cut up and added to this gravy. This is served over rice and with the addition of a teaspoonful of paprika forms the East Indian favorite dish, Curried Rice.

Rice as a Diet for Pregnant Women.

Dr. Alice B. Stockham, in *Tokology,* recommends strongly an exclusive diet of rice, vegetables and fruits with a little lean meat for pregnant women. No bread, no grain food of any kind is allowed in this dietry. The results of this diet have been most remarkable. Women who have suffered with varicose veins and other billious affections have found almost instant relief from this rice diet. Babies born, after the rice diet, have been vigorous, healthy and large of frame.

Rice for Reducing Flesh.

It is absurd in this day of enlightened dietries for fat women to remain over-fat. There are many healthy ways of reducing flesh. A certain woman in this city who weighed over 200 pounds and was given but six months to live by the doctors because of heart trouble and other serious ailments, tried the rice diet. She ate all the rice and skim milk she wanted for three months, eating a little fruit occasionally. At the end of that time her figure was trim and her diseases had practically left her. That is five years ago, and she is still healthy and happy.

Rice Crusts. (Miss Ward.)

Cook one cup of cold boiled rice in the double boiler in milk enough to make a thin mixture, and until the rice is very soft. Add one tablespoonful of sugar, a little salt, one egg, and flour enough to make it hold together. Spread on the pan, having the mixture one-third of an inch thick. Bake in a hot oven. Split and eat with syrup.

Notes from the Field.

By General Secretary Amy Brown Lyman.

RELIEF SOCIETY STAKE CONFERENCE FOR 1917.

The Relief Society stake conferences appointed for May, June and July will be held in connection with the stake quarterly conferences; those appointed for November will be held independently.

Conference Dates.

May 5th and 6th—Curlew, Alberta, San Luis, Boise, St. Johns, South Sanpete, Wayne.

May 12th and 13th—Emery, Millard, Juab, Taylor, Snowflake.

May 19th and 20th—Young, Shelley, Bannock, Teton, Bighorn, Maricopa, Malad, Blackfoot.

May 26th and 27th—Bingham, Portneuf, St. Joseph, Pocatello, Rigby, Panguitch.

June 2nd and 3rd—Uintah, Kanab, Morgan, Oneida, San Juan.

June 16th and 17th—St. George, North Sanpete, Moapa, Star Valley, Union, Parowan.

June 23rd and 24th—Sevier, Fremont, Bear Lake, Deseret, Duchesne.

June 30th and July 1st—Tooele.

July 21st and 22nd—Benson, Beaver, Hyrum, Raft River.

July 28th and 29th—Wasatch, Woodruff, Idaho, Cassia, Yellowstone.

November (dates to be arranged later)—Alpine, Bear River, Box Elder, Cache, Carbon, Cottonwood, South Davis, Ensign, Granite, Jordan, Liberty, Nebo, North Davis, North Weber, Ogden, Pioneer, Salt Lake, Summit, Utah, Weber.

PROGRAM

For stakes holding conferences in connection with quarterly conferences:

First Session. *Officers' Meeting.* Saturday, 4:00 p.m.
Report by Stake President.
Guide Work. Member of the General Board.

Second Session. *Officers' Meeting.* Sunday, 9 to 10:30 a.m.
Relief Society Activities—Member of General Board.

Third Session. *Public Session.* Sunday, 10:30 a.m
Under direction of Stake Authorities.
Remarks by Member of General Board.

ITEMS FROM RELIEF SOCIETY ANNUAL REPORT FOR THE YEAR CLOSING DECEMBER, 1916.

The annual report shows a growth in all departments and an increase in the resources of the Society. With the exception of the membership dues, all the funds and property of the Society are held and controlled in the various local or ward branches. The means are collected and distributed without commission or salary. Every cent donated is used for the purpose for which it was given. The membership dues are sent to the general offices for the maintenance of Relief Society headquarters, for traveling expenses, and for printing and clerical hire.

RESOURCES AND LIABILITIES.

Resources:		
Balance on hand Dec. 31, 1916, all funds	$119,129.83	
Value of wheat on hand	216,397.81	
Value of real estate, buildings, furniture	241,452.84	
Value of invested funds	23,407.67	
Other resources	8,361.97	
Total		$608,750.12
Liabilities:		
Indebtedness	$ 2,722.53	
Balance net resources	606,027.59	
Total		$608,750.12

WHEAT RECEIVED AND DISBURSED.

Receipts:		
Wheat on hand Jan. 1, 1916	12,201,004 lbs.	
Wheat donated during 1916	218,774 "	
Wheat purchased	309,932 "	
Other wheat receipts	193,887 "	
Total		12,923,597 lbs.
Or		$215,393^{17}/_{60}$ bus.
Disbursements:		
Wheat on deposit with Presiding Bishop's Office	5,532,292 lbs.	
Wheat in local R. S. granaries	4,616,216 "	
Wheat in other granaries	1,385,817 "	
Other wheat deposits	279,704 "	
Wheat sold	1,045,652 "	
Shrinkage, waste and loss	63,916 "	
Total		12,923,597 lbs.
Or		$215,393^{17}/_{60}$ bus.

STATISTICAL REPORT.

Membership January 1, 1916:		
Officers	6,436	
Teachers	12,706	
Members	23,150	
Admitted to membership	5,816	
Total		48,108
Removed or resigned	3,670	
Died	544	
Membership December 31, 1916:		
Officers	6,430	
Teachers	13,392	
Members	24,072	
(Present Membership)	(43,894)	
Total		48,108
Number of meetings held		35,375
Average attendance at meetings		13,786
Nnumber of Relief Society organizations		1,191
Number of *Relief Society Magazines* taken		9,926
Number of Relief Society ward organizations taking *Magazine*		42
Number of books in libraries		5,456

ACTIVITIES.

Paid for charitable purposes	$56,162.25
Days spent with sick	21,985
Special visits to sick	88,140
Families helped	6,803
Bodies prepared for burial	2,193
Burial clothing prepared	1,516
Number of visits by stake officers	9,682
Number of days spent in temple work	26,201
Assistance to missionaries or their families	$ 2,735.35
Funds raised for special work	$15,041.04

COMPARATIVE ITEMS FOR 1914, 1915 AND 1916.

	1914	1915	1916
Balance net resources	$510,536.05	$534,041.88	$606,027.59
Wheat on hand (bushels)	193,805	210,050 1/3	215,393 17/60
Paid for charitable purposes	48,482.12	56,967.31	56,162.25
Membership	37,826	41,274	43,894
Days spent with sick		22,797	21,985
Special visits to sick		78,500	88,140
No. of visits by stake officers		4,722	9,682
No. of days spent in Temple work		16,889	26,201

Tahitian Mission.

The following very unique and interesting report and letter with the accompanying picture has just been received by the General Board from the distant Society Islands:

REPORT OF THE RELIEF SOCIETIES OF THE TAHITIAN MISSION FOR THE YEAR ENDING DEC. 31, 1916.

Paid for charitable purposes	$ 78.37
Days spent with the sick	135
Special visits to the sick	217
Families helped	2
Bodies prepared for burial	2
Burial clothes prepared	4
Number of visits of Mission Officers	40
Assistance to Missionaries	$ 36.00
Funds raised for special work	$ 102.37
Membership:	
Officers	14
Members	71
Total	85
Admitted to membership during the year	18
Died	1
Number of meetings held	173
Average attendance	67
Percentage attendance	80
Number of Relief Society organizations	4

Papeete, Tahiti, Jan. 3, 1917.

DEAR SISTERS: A report of the Relief Society work done in the Tahitian Mission has never before been compiled, but after reading the annual report for the year 1915, in the *Relief Society Magazine,* I determined I would collect what material I could, so that the small part of the work done by us would help swell the report for the year 1916.

It is a very difficult matter to get a report of the work done by the organizations in this field, due to the fact that many of the members are unable to keep a record and also on account of the scattered condition of the people of the islands and the very uncertain boat service here. A boat calls at some of these islands perhaps once or twice during the year.

The lady missionaries of this field have never before visited the islands of the Tuamotu Group, where most of our branches are, on account of these conditions, and consequently have never really become acquainted with the work being done there, excepting what they have learned from the Elders.

Mrs. Venus R. Rossiter and the Relief Society members in attendance at October Conference in Hikuere, S. I.

I have made it a point since coming to this mission to attend all of the semi-annual conferences in order that I might meet all of the sisters personally and instruct them in the nature of their work. And I assure you it has been with no small effort and personal discomfort. However, the experiences I have had besides being unique and intensely interesting which could not have been gained in any other way, have been extremely beneficial to me and are such that I shall never forget them. For instance, in going a distance of three hundred and fifty miles to our last April conference, we were twenty days at sea on a tiny trading schooner that had no accommodations for passengers, and we were obliged to lie on the deck floor, night and day unsheltered either from the burning tropical sun or downpour of rain; we had the alternative of crowding down in the small, dark, ill-smelling hold with as many natives and Chinese as the place could contain. Many times Sister Margaret Compton, the only other lady missionary in this field, and I have lain all night on the deck floor unsheltered in a downpour of rain, and in several inches of water. We also ate the coarse ship food we were able to get with our fingers from the tin plates off the dirty deck floor.

Although the accompanying report is small and not entirely complete it will give you an idea of the work being done in the Tahitian mission and the difficult circumstances under which we have to labor.

At Papeete which is our headquarters we have no organized Society as there are very few Saints here, but Sister Compton

and I have become members of a sewing circle conducted by the chief Mayor's wife, and we devote one day a week sewing articles of clothing for the Tahitian soldiers' families.

I am sending you a picture of myself and part of our Relief Society sisters, taken at our October conference in Hikuere, thinking perhaps it would interest you.

Thanking you kindly for remembering us each month with a copy of the *Relief Society Magazine,*

I remain sincerely,
Your sister in the Gospel,
VENUS R. ROSSITER.

Hawaiian Mission.

We are delighted to receive the following information from President Samuel E. Wooley, regarding the work of the Relief Society in the Hawaiian Mission:

"I hope that you will pardon me for not writing to you before as I promised I would, but I have had so many things on hand that I have not had time to write to my own folks as I ought to have done. This has been a very busy year and there have been so many things that have required my personal attention, that I have just about run down at times, but I have not forgotten that I ought to tell you that we are alive here in the mission and that the Relief Societies are doing something. I have not been able to get out in the conferences as I hoped that I would, neither have I been able to write to them; we have been so short-handed in the office. I have to plug along with my writing in the old fashioned way, and do the most of it after others have finished for the day. No one can quite appreciate this unless he has been in the same position or has been here and has seen things as they are. I may be slow and incompetent, but I am at it for all that is in me. Now, dear sister, I will call your attention to a few items from our report ending 1916:

Number of branches in Hawaiian Mission	28
Membership	964
Donations, 1916	$1,095.45
Paid for charitable purposes	642.33
Resources	2,818.32
No indebtedness.	
Days spent with sick	439
Special visits to sick	396

"To raise the funds they have donated, the Relief Society members have made quilts and mats, fans, and all kinds of handy work, and have taken up a subscription among their own members. Besides what they are doing in a financial way, they are

doing a lot of good for the cause, and they look after the sick and the poor, as well as take an active part in the general work of the Church. They are interested in Temple work now that it is at their very door. They are studying the principles of the gospel and what it takes to become good Latter-day Saints. We are getting along very well with the building, but have been held up of late on account of the strike at the coast cities, and now that it is settled there is so much freight piled up on the wharfs at San Francisco that the steamers take that most needed for food and feed for animals, so that we may be delayed a little from time to time on things that we cannot help. We feel happy in our work and hope to go on faithfully to the end.

"Oh yes, by the way, it is twenty-one years since I landed at Honolulu with my wife and four children to take charge of this Mission under the direction of the First Presidency. I am just as willing and happy over it as I was then; true, I wish conditions were so that I could have my family with me, but that seems out

Relief Society of Honolulu Marching in Parade on Kamahaha Day.

of the question at present. I have never asked, nor do I want to, "How much longer, oh Lord?" for I know that the Lord does things well if we are willing—we have been that so far, thank the Lord. What little has been accomplished during these twenty-one years I give the praise to the Lord in whose hands we all are.

"May the Lord bless Zion, for we on Hawaii are a part of it. I feel that the next great step will be to make this one of the Stakes of Zion. Truly Zion is growing.

"Peace be with you in your good work, I am,

"Your brother in the gospel,

"SAMUEL E. WOOLEY."

Honolulu Relief Society Laying Floral Wreaths or Leis on Kamahaha's Monument.

Sunday School Nursery Department.

The Sunday School of the Second ward of the Liberty stake, Salt Lake City, has introduced an innovation in the form of a Nursery Department.

The object of this department is to care for babies in arms and to furnish entertainment for children up to the time they are able to enter the Kindergarten Department, thus leaving the parents free to attend the Parents' Class and to take an active part in the Sunday School in general.

These babies and young children are cared for by competent nurses and assistants and they enjoy the hours spent in their own comfortable little department as much as their parents enjoy the profitable discussions in the Parents' Class.

It will be seen by the illustrations accompanying that the nursery room is large and airy and well equipped for the entertainment and amusement of children.

Sunday School Nursery Department of the Second Ward, Liberty Stake, Sunday School.

The equipment consists of small beds and cradles, walking chairs, swings, dolls, balls, story books, small rocking and straight back chairs, etc. Pillow slips and bed linen are changed weekly, and everything is kept strictly sanitary. All furniture is painted with white enamel and a suitable carpet covers the floor—all appointments tending to make it an inviting playroom where the children feel at home.

The Superintendency of the Sunday School make it a special point to invite the mothers of babes and young children to attend the Parents' Class and to place their children for care in this cozy nursery—and it must be gratifying to these officers to see how many there are who take advantage of this opportunity.

The Bishop of this enterprising ward is Elder Heber C. Iverson and the members of the Sunday School Superintendency are: Charles E. Rose, Superintendent; David Athay, First Assistant; H. B. Elder, Second Assistant.

This original and progressive idea, we feel sure, will appeal to the officers of our ward Relief Societies and to the members who are mothers of small children, as very practical, and it opens to view a new field of possibilities in the way of increasing our Relief Society membership. We need the young women in the Relief Society work and the young women need the Relief Society work. Is it not possible that this plan, which works so successfully in a Sunday School might be introduced into ward Relief Societies?

In the event of this or a similar scheme being adopted in a ward organization, and in case young girls could not be procured to care for the children, the mothers themselves might, with profit to all concerned, alternate in performing this service. Two members could easily attend to a dozen or more children and leave the rest of the members free to enjoy the meeting.

Think this over, ward workers.

Change of Address.

The mission headquarters of the Eastern States Mission has been removed from 33 West 126th Street, New York City, to 1140 Bedford Avenue, Brooklyn, New York.

All correspondence and Relief Society matters connected with this mission will please take notice of this change.

Miss Margaret Edward,
President Eastern States Mission
Relief Society.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

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RELIEF SOCIETY MAGAZINE

Editor.....Susa Young Gates
Business Manager.....Janette A. Hyde
Assistant Manager.....Amy Brown Lyman
Room 29, Bishop's Building, Salt Lake City, Utah.

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WAR IS UPON US.

War.

Out of the East came a cloud and spread upward and noonward. We were all so busy with eating and drinking, marrying and giving in marriage that we did not remember that as it was in the days of Noah so shall it be in the days of the coming of the Son of Man. We knew there were fierce storms raging over there in the far eastern horizon beyond the waters of the great deep, but the sun had shone for us from childhood and clouds were but temporary matters. So the cloud spread. Out there in the far-away lands darkness is covering the earth, but having the Light we are inclined to waste our hours in play. Men have been wasting life and treasure out there in pungent streams—who can tell, women may yet join in active conflict side by side with these blood-crazed, blind-folded men, as they did in the days of Mormon and Moroni. Why not? Life is counted cheap, parenthood is scorned, virtue a weakness of the poor, and faith a superstition. How naturally the war clouds have settled—spread—and are even now covering the whole earth.

In Utah.

Here we face war's indirect problems. This time next year we may be too war-stricken to talk about it. Twisted heartstrings give forth no sound. Death is dumb. Our present problems—yes

—just the same old questions of daily duties. Add a pinch of economy, a fresh sprinkling of prayer, a dash of humor, and there you are.

War Preparation For Women.

Have you a bit of ground around your house, five hundred or not more than fifty feet? Plant it into vegetables. Put in succulent roots, all kinds of growing things that will contribute life to yourselves and your families. No spot of ground which can be made to yield should be left vacant this war-year. Not an hour of time, an ounce of strength, or a crust of bread should be wasted during this critical period.

The Laws of God.

The clouds are gathering—have we a right to shelter in the pavilion of Infinite Love and Divine Law? God loves His warring sons under the European war clouds; but even He must let them reap the harvest of hate, disobedience and corruption which most of them have sown. If we would be protected by the Divine Law we must set our lives in tune with its mandates. And as the strength of a chain is its weakest link, so do this people rise and fall together—each lifted a little by the law-keepers or pulled down a little by the law-breakers.

We Shall Be Loyal.

War may exact its toll from your household and mine—but when this Government calls on Utah mothers and daughters, we shall know no allegiance except to God and the United States of America, and we will fling our starry banners to the breeze, and if need be fashion and clothe our sons for war, and with our last kiss whisper the trenchant words of Brigham Young to the boys he sent out into the borderland of conflict in pioneer days,—"Say your prayes, and keep your powder dry." Come, sisters, let us get our own powder in readiness.

All Are Americans.

We are all Latter-day Saints, we wives and mothers of the Relief Society, all American citizens. We know no English, Dutch, Scandinavian, nor German—we are voting units of Utah and of the United States of America. Therefore, we will work together, we English—Dutch—Scandinavian—German women patriots, born or adopted American, as we will all kneel together, whispering prayers for our loved ones, and yet asking God to abolish autocracy all over this sad earth, giving liberty to the people and hastening the day when He shall come to rule whose right it is to reign over the whole earth.

Guide Lessons.

LESSON I.

Theology and Testimony.

FIRST WEEK IN APRIL.

GLEANING IN ALIEN FIELDS.

Reading: *The Book of Ruth.* References: Kitta's *Palestine.* Part III, and McCurdy's *History, Prophecy, and the Monuments,* Chapter II, Smith's *Old Testament History,* Geikie's *Hours With the Bible.*

The general conditions that prevailed in Palestine at the time of Ruth, the Moabitish maiden, are what we shall be concerned with in this lesson.

Israel was then ruled by judges. There was therefore no centralized political government, with a single recognized head. If we may accept the statement of Josephus on this point, Eli was the religious head of the Israelites at the time of Ruth. Later, this part of their being kingless whereas all the surrounding nations had kings, was a source of an unworthy embarrassment to the people, and as Samuel, who came after Eli, gave them a king. But in the prophet, who constituted their religious head, the descendants of Jacob had a strong centralized religious power to which they all looked for guidance. We have something like this in our day in the fact that, looking at the matter in a religious light merely, Latter-day Saints who live in the various states of the Union, the European countries, and the ocean isles all look to President Joseph F. Smith for spiritual direction.

The Children of Israel were not alone in Palestine. It is true that on the west of the Jordan river they occupied the greater part of the country from Dan on the north to Beersheba on the south—a territory of about one hundred and seventy-five miles ong by about fifty miles wide. Even here, however, there were Canaanitish towns the inhabitants of which they either could not or did not expel. But on the east of Jordan were the Moabites and the Ammonites, descendants of Lot and his two daughters. Before and after the time of Ruth, it seems, there existed considerable bitterness of feeling between these peoples and the Jews. But at the time of which we are now speaking it would appear that the two were on friendly relations.

Palestinean towns do not appear to have been large during this period, although they are called "cities. "Cities" in those

days were like the early Bible "kings"—small and of little consequence. Canaanitish towns, which were later occupied by the conquering Israelites, were walled, and this fact accounts for the difficulty the latter had in taking them. These walled towns alone were secure in those troubulous times of war. "The streets of Eastern towns are always exceedingly narrow, that the shadow of the houses may keep them cool; and the appearance of these streets is dull and uninviting, as the houses do not front the road." None of the streets in Jewish towns at this time were paved. The towns of this period, from an absence of public buildings, must have been rather mean in appearance. Public transactions often took place at the gates of towns.

In Abrahamic times tents were the only habitations we read of as permanent dwellings. There is an occasional refernce, however, to huts, or booths, "small dwellings made of green or dry branches of trees intertwined, and sometimes plastered with mud." On entering the Land of Canaan, the Israelites almost of necessity occupied the houses from which they had driven out their inhabitants. "These appear for a long time to have been poor and low, and built either of sun-dried mud or unhewn stones; timber for building being scarce in that country; and hence the employment of it in large quantities, as in some of Solomon's buildings, was a sign of costliness and magnificence." There was no glass in the windows; they were latticed to give free passage to air and a degree of light, at the same time excluding birds and bats. "In winter the cold was kept out by thin veils over the windows, or by shutters with holes in them sufficient to admit the light. No ancient houses had chimneys." Articles of furniture were few and simple, because of the fact that the people in Palestine spent much of their time out of doors. They sat mainly on mats, crosslegged, although raised seats were not unknown. "The beds consisted of mattresses and quilted coverlets, laid upon the floor at night, and stowed away in a recess by day. Sheets, blankets, and bedsteads are not known in the East." Every family ground its own corn, using for this purpose two stones, the upper of which was turned round and had a hold to allow the grain to be put through.

Like most Eastern people, the Israelites were plain and simple in their food, which consisted chefly of bread, vegetables, fruits (green and preserved), honey, milk, curds, cream, butter, and cheese. Meat could hardly be called an ordinary article of food, except among the higher classes of the people dwelling in towns. The use of animal food was, indeed, restricted in some degree by the law, which allowed the flesh of no beasts to be eaten but such as chewed the cud and parted the hoof, nor any fish but such as had both fins and gills. These restrictions rendered it difficult for a strict Jew to eat with a heathen. The hog

was not forbidden more especially than many other animals; but being the only unclean beast the flesh of which was usually and commonly eaten, its absence from the diet of the Jews attracted more attention than any other prohibition. Poultry was but sparingly used. The only domestic birds kept were pigeons and the common fowl. Bread was baked, not in loaves as with us, but in rolls or flat cakes. There were no knives or forks used in those days, the food being conveyed from the dish to the mouth by the right hand. This is why the hands had to be wased before eating. The principal meal was after the labors of the day were over, although "a kind of lunch, consisting of bread, milk, cheese, etc., was taken in the forenoon." When the Hebrews "ate from a table, they used seats; but when they sat on the ground, the meal was laid on a cloth spread on the floor, with a large piece of leather under it, to prevent mats or carpets from being soiled." It was only after the captivity that the Jews learned from the Persians the art of reclining at the dining table. Wine, though greatly diluted, was commonly drunk during meals, as the cistern water often became polluted and unfit to drink. Feasts and entertainments were frequent, at which the guests were anointed with precious, perfumed oil while jests, riddles, singing, music, dancing, and story-telling were indulged in.

On account of the divine prohibition against painting, drawing, or carving the image of anything, we have less accurate information concerning the dress of the Israelites than of anything else in their social life. But "we may conceive the figure of a Jew, viewed externally, as that of a fullbearded man, clad in a long and loose garment with large sleeves, which was confined to the person by a girdle about the loins; the neck bare, the feet protected by a piece of leather strapped to the sole, and the head either bare (as it seems very often to have been), or covered, among the higher classes, by a kind of turban, and among the common people, by a piece of cloth thrown over the head, and confined by a fillet around the brows." In action, the "arm was made bare," and "the loins were girded" by drawing up the skirts. The appearance of the Jew, however, varied with circumstances, "as when a large, loose, shapeless garment was thrown, like a cloak, over the dress which has been described." On the four corners of this article of clothing it was common to have "a fringe with a piece of blue tape,' 'to remind them that they were a peculiar people. All these dresses, excepting this outer garment, were of linen or cotton, this latter being of wool and hair. Stockings and socks were not in use. Most persons went entirely barefoot, except in winter or upon a journey. The wealthier classes wore sandals out of doors, except during mourning. The Israelites allowed the hair and beard to grow. "Baldness in men not

old was rare. The hair was dressed and anointed with much care, especially at festivals.

"Women appear to have enjoyed considerably more freedom among the Jews than is now allowed them in Western Asia, although in other respects their condition and employment seem to have been dissimilar." In *Ruth* we read of women eating with men—the only instance of this kind in the Bible. Daughters, in Abrahamic times, as we have seen, tended their father's flocks. The first task of the day usually was to grind corn and to bake. Peasant women gathered fuel and carried water from the wells, which were usually on the outskirts of town. The clothes used by the family were made by the women members, as also were the tapestries for bed-coverings. Among the women of the poorer classes the dress "was probably coarse and simple, and not materially different from that which we now see among the Bedouin women, and the female peasantry of Syria. This consists of drawers, and a long and loose gown of coarse blue linen, with some ornamental bordering wrought with the needle, in another color, about the neck and bosom. The head is covered with a kind of turban, connected with which behind, is a veil which covers the neck, back, and bosom. We may presume, with still greater certainty, that women of superior condition wore, over their inner dress, a frock or tunic like that of the men, but more closely fitting the person, with a girdle formed by an unfolded kerchief. The hair was worn long and, as at present, braided into numerous tresses, with trinkets and ribbons." Ear-rings were also worn, and nose-jewels of gold or silver, and bracelets and armlets.

Marriage and the rearing of children were extremely important among the Israelites. Engagements were contracted by the fathers. If a man died, his widow was given to his brother or nearest of kin, and the firstborn son belonged to the deceased. Divorce was not allowed by Moses except for adultery, which sin was to be punished by stoning the offender to death. Plural marriage, despite the assertions of some Biblical scholars to the contrary, was not only permitted but enjoyed by the divine law. To be barren was "a reproach." Children were "the heritage of the Lord," and "blessed" was he who had his "quiver full." The child remained with the mother till it was five years old, when it was delivered over to the care of the father to be taught the Law. Often the well-to-do employed the services of a private tutor.

The Israelites, like all Orientals, were marked in the expression of their varying moods by outer signs. The men when equals, kissed one another's beards. The kiss of respect or homage was on the brow. Kissing the feet of the person rev-

erenced was common. "The Lord bless thee," was a familiar greeting, as in *Ruth*. The Jewish modes of showing insult appear to us childish, as for instance, spitting upon the beard, or plucking off the hair, or putting a man to do a woman's work, or clapping the hands, kissing, thrusting out the tongue and making a wry mouth, or crunching the teeth and wagging the head. The most intolerable insult, however, was to cast contempt upon a man's mother.

QUESTIONS.

1. What kind of political government did Israel have at the time of Ruth?
2. Were there any other people in Palestine besides Israelites? Explain.
3. Tel labout Israelitish towns.
4. Describe the houses of the people in those days.
5. What and how did they eat?
6. Why do we not know more about the dress of those people? Describe their dress.
7. Describe some of their marriage customs; the care of children.
8. Tell of some of the ways the Israelites had of expressing contempt.

BIBLE LESSON FOR JUNE.

"Sanctify them through thy truth. Thy word is truth."
Doctrine and Covenants, Section 21—57.

LESSON II.

Work and Business.

SECOND WEEK IN JUNE.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN JUNE.

PREFIXES AND SUFFIXES.

COMPOUND SURNAMES—CHANGED SURNAMES.

Many surnames were formed with the addition of the little preposition which preceded place names or followed place names in a qualifying sense.

A prefix means something added before and a suffix means

something added after. For instance, *atte* is an Anglo-Saxon prefix meaning *at the;* Atte-Oak would mean *at the oak.* The Anglo-Saxon *den* or *denn* meant a *cave* or *hole;* so Oak-Den would mean *a cave near an oak.*

Norman prefixes often consisted of the French *de* or *le, de* meaning *of; de* always preceded the name of a place whence the Norman came, and where he had a castle or an earthwork crowned by a wooden structure, in which he and his family lived. At the time of the Conquest very few nobles and knights had stone dwellings. It sufficed him to throw up a trench—in French motte —and to crown it with a house built of wood, reached by a ladder, little better than a hen-roost. In instances where a place-name began with a vowel, the middle *e* would be dropped and the *de* would be fastened right on to the name like, Danvers (D'Anvers), Deveux, Daubigny, Darcy, and Dawney. The German used *von* with the same meaning.

The *Le* introduced by the Normans was the prefix before a descriptive name of a trade or else of a functionary, or expressing some personal characteristic: Le Roux, he of the ruddy complexion or with red hair; Le Portier, the doorward. L'Estranger had become *Stranger.* With its tail cut off it is *Strange. Le* also preceded the designation of a man from foreign parts, as Le Brabazon, Le Breton or the man from Breton. The prefix de was changed later to *the* and with the lapse of centuries the Saxon *the* and the Norman *de* were both dropped by Englishmen. Adam the page and Phillip the cook became, with the incoming Normans, Adam le Page and Phillip le Cook. Then the articles were dropped altogether and the surname would simply be Page and Cook. The same thing happened with *de*: Richard de Berry and Elias de Oxbridge meant Richard of Berry and Elias of Oxbridge. Both *de* and *le* totally disappeared from the English records after 1535. Richard le Spicer and William de Dean were simply known as Richard Spicer and William Dean. In the same manner the Anglo-Saxon *atte* was dropped and men who had been called John Atte Ford, William Atte Hay and David Atte Stone found themselves after that time called simply John Ford, William Hay and David Stone. In a few instances, however, the *atte* remained as in Atwell, Atwood and Aston. A man might be called William the Long, or le Long; John le Young, or John the Young; Richard le Barber, or Richard the Barber; Robert the Cook, Adam the Page, Thomas the Spencer, or Henry le Walleys (the Welshman).

The Welsh have *ap,* as a prefix; in the course of surname changes ap Rice has become Price, ap Einion has become Bunyan, ap Ewan has become Bevan, and ap Owen has become Bowen.

Among the prefixes and suffixes which indicated place names are:

Prefixes

de (of)
le (the)
atte (at the)

Suffixes

ing (son of)
heah (high) Hemstead
hus (house) etc.
cot (cottage)
bothy (log-hut)
ham (home, an enclosure)
burh (a fortified place) bury
kin or kyn, as a suffix is a diminutive
cock (diminutive)
et (diminutive)
ell (a measure)
y or *e*, ye, same as the
lin, linn, lyn, a waterfall, precipiece or ravine
by (from, near, beside)
thorp or *torp,* a cottage, a little farm or field

Compound Names.

Sometimes surnames are a compound, not so often in America as in England and on the continent. Especially is this true of noble families who keep several surnames to indicate their various lines. The author of "The Story of Family Names," Barring-Gould is an illustration of a compound name. It is thought to be very fine and cultured in England for people to have these double surnames. An amusing instance occurred in recent years when Mr. Ernest Seton-Thompson came over to America to lecture. His name was simply Ernest Seton, but his managers persuaded him that a compound name would sound more enticing to American ears, so he thoughtlessly assumed the name of Thompson, calling himself Ernest Seton-Thompson, and Ernest Seton-Thompson he was to people on the eastern coast; but when he started on his American travels the breezy, hurried westerner hailed him simply as Mr. Thompson. They had no time nor inclination to spend breath on two names. The consequent irritation to this gentleman's sensitive nerves was so great that he appealed to the press everywhere to change his name about and call him Thompson-Seton or to leave the Thompson out altogether as nature had done and make him simply Ernest Seton. It was no use—reporters juggled with the name, tossing it up one way to have it fall back in a bewildering variety of contortions. He was Tom Seton and Se Thompson, and now you see, and now you

don't see Tom. Mr. Seton finally decided that it was much easier to take a name than to get rid of it and resigned himself doggedly to endure the burden he had himself prepared. Lord Bolton is an Orde-Powlett; Viscount Boyne is a Hamilton-Russel, and Baron Brabourne a Knatchbull-Hugessen. The Duke of Portland is a Cavendish-Bentinck. The Sarl of Ilchester's family name is Fox-Strangeways. Viscount Canterberry is a Manners-Sutton, Lord Londonderry a Vance-Tempest, Lord Eversley a Shaw-Lefevre, Lord Sudeley a Hanbury-Leigh, Lord Wentworth a Noel-Milbanke.

Changed Names.

It happens not infrequently that men wish to change their names, sometimes because they dislike the name itself, sometimes because some odium is attached to it, sometimes because they wish to hide their identity, and sometimes adopted children have their names changed. All of these changes are confusing and misleading to genealogists. It is much better to keep the surname evils we may have than to flee to those we know not of.

A very famous Welshman named Morgan, in 1500, married the only daughter and heiress of William Young. He assumed the name of Young as did many other Englishmen under similar circumstances. Any one who was searching for either Youngs or Morgans would be entirely lost unless they received some information concerning this change. Several families in Utah have changed their surnames while many deliberately changed the spelling thereof. The changing of a surname is regulated by law, in all civilized countries, so vital a matter is it considered to be by governments. Few genealogists go back any distance on family lines without finding instances of these changed names.

Note.—This lesson closes the season's study in Genealogy. We regret the fact that we were unable to secure enough surname books to supply our students. However, the results may be very advantageous to us. We hope to have our own surname book ready for use when we open our classes in September, and we shall take our lessons from that book. It has been a difficult task for the genealogical class teachers to prepare the lessons this year, and all will, no doubt be glad to cover the same ground again next year with very much better facilities and a lesson book of our own to work with. We congratulate all who have made any sort of success this year and feel to sympathize with those who have failed in any sense; but we are all working together with the best wisdom we have and our mistakes and failures will but teach us the better way.

QUESTIONS.

What can you say of prefixes?

What is the meaning of a suffix?

Give instances of both suffixes and prefixes.

What is a compound name?

Why have they been used?

What would you think of a compound name, especially for married women?

Why should governments object to people changing their surnames?

Will you explain to the class by what process of law a person could change his name? (Consult a lawyer for an answer to this question.)

LITERATURE.

Third Week in May.

OLD TIME TALES.

From the great cliffs that make our craggy canyon walls, rough pieces of stone are constantly being broken by the frost and other elements. These rock fragments, falling down the mountain side, frequently reach the stream below. Such as do are washed and tumbled along by the water, and ground against other stones in the creek bed until they become smoothed and polished boulders, which are often scattered over the valley floor.

In some such way as this, have old tales been carried down the stream of time to us. In days of long ago people used to sit around their campfires and hearthstones and tell stories to entertain one another. These stories, no doubt, were at first crude—rough-hewn in style; but many of them were interesting enough to be remembered and passed from father to son, and son to grandson down the ages. In being thus told and retold, they were often changed and polished into charming tales.

Literature is full of these old stories. No one knows who first told them; but such story-tellers as Æsop and the Grimm Brothers have made collections of them; authors like Shakespeare, Scott, Irving, Tennyson, and many others have woven them into their choicest tales. In most of our writings are allusions to them. It is, therefore, quite impossible to understand literature fully without knowing something about this literary heritage of the past.

Old time tales come to us in many different forms; but for purpose of study they may be classified as follows:

1. Nursery Tales; 2. Fairy Tales; 3. Fables; 4. Parables; 5. Myths; 6. Legends.

The Nursery Tale is familiar to most mothers. Such stories as "The Three Little Pigs," "The Little Red Hen," "The Ginger-

bread Man," and "Three Billy Goats Gruff," belong to this group. They might be called "repetition tales," since certain parts in them are constantly repeated. The nursery tale is a simple little tale created mainly to amuse children, generally it is harmless and usually very interesting for little folk.

Fairy tales are also well known. These are fanciful creations, having in them fairies, elves, and other supernatural characters that work in magic ways to help or harm human folk. Cinderella is one of the best illustrations. "Jack and the Beanstalk" is another fairy tale. The fairy in this story represents the boy's ambition. The giant, whom Jack outwits and finally overcomes, typifies brute force. Many a lad like Jack has conquered by skill and intelligence some such giant.

The fairy tale generally carries some hidden meaning; but its chief appeal to the young lies in the charm of the story itself.

The fable is a story told to point a moral. Its chief characters are usually animals personified. A good example of this sort of tale is found in

THE HARE AND THE TORTOISE.

A conceited hare, as you remember, once challenged a tortoise to a race. The tortoise accepted and they started. Of course, the swift hare bounded easily ahead of his slow rival; but when half way to the goal, the hare, thinking that the race was easily his, lay down to rest. He fell asleep, while the tortoise, plodding steadily on, finally overtook and passed the foolish hare. When the sleeper awoke, he found the old tortoise at the goal. The moral is plain: *Slow and steady wins the race.*

Usually the meaning of the fable can be put like this, in the form of a proverb.

The parable differs from the fable in that it seldom, if ever, has animal characters; and its meaning cannot so readily be given as a maxim. Some spiritual truth, some lesson of life, is illuminated or explained by the parable. The illustration at the beginning of this lesson, wherein the stones in the stream are compared with old time tales, is a kind of parable.

The following interesting parable is one which Benjamin Franklin was very fond of telling to his friends. It is called

THE PARABLE OF ABRAHAM.

"And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

"And behold, a man, bowed with age, came from the way of the wilderness, leaning on a staff.

"And Abraham arose and met him, and said unto him, 'Turn

in I pray thee, and wash thy feet, and tarry the night, and thou shalt arise early on the morrow, and go on thy way.'

"But the man said, 'Nay, for I will abide under this tree.'

"And Abraham pressed him greatly: so he turned, and they went into the tent, and Abraham baked unleavened bread, and they did eat.

"And when Abraham blessed not God, he said unto him, 'Wherefore dost thou not worship the most high God?'

"And the man answered and said, 'I do not worship the God thou speakest of, neither do I call upon his name; for I have made to myself a god, which abideth in my house, and provideth me with all things.'

"And Abraham's zeal was kindled against the man, and he arose and fell upon him, and drove him forth into the wilderness.

"And at midnight God called unto Abraham, saying, 'Abraham, where is the stranger?'

"And Abraham answered and said, 'Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out.'

"And God said, 'Have I borne with him these hundred ninety and eight years, and nourished him and clothed him notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?' "

Where Franklin obtained this interesting parable is not known. It sounds very much like a Biblical story, but it is not found in the Bible.

The myth is a fanciful story dealing with nature, which is often personified in the form of gods and goddesses, and other supernatural beings. A good illustration of this story is

THE STORY OF CYLTIE.

Cyltie was a little sea nymph who would often come to the top of the waves and ride over them in her sea-shell chariot.

One day Cyltie saw Apollo, the sun god, coming out of his beautiful home, curtained by clouds, to make his daily trip across the sky.

Clytie was so charmed with the sun god that she stood on the shore gazing all day in admiration.

When the sun sank behind the clouds in the west, Clytie turned to go back to her sea-cave home; but she could not move. Her little toes had turned into tiny brown rootlets, her dress was changed to green leaves, her pretty round face was sunburnt from gazing at the sun so long; and her golden curls were changed to the golden petals of the sunflower.

Clytie's sunflower children, may still be seen gazing upward

at Apollo the sun god, as he drives his fiery chariot across the sky.

Such fanciful old tales seem strange or even foolish to us today; yet they often have a charm about them, especially when one sees the beauties of nature through them.

In days of long ago, before the Bible came with its higher truths, these myths were believed. People worshiped Apollo, the sun god, Diana, the moon goddess, and the other deities about which such myths were told.

It is necessary to know something of the myths in order to interpret clearly many Bible sayings, such as, "Thou shalt have no other gods before me."

The legend is a traditional tale in which fact is mixed with fancy. It often deals with historical characters. The story of Robert Bruce and the spider, and of Washington and his hatchet, are good examples of the legendary story. The "Tales of the Wayside Inn," by Longfellow, is made up largely of legends. One of the stories to be found there is called

THE LEGEND BEAUTIFUL.

It tells of a monk who went to the top of the church tower to pray. In the midst of his fervent devotions he was blessed with a vision of the Savior. As he was gazing in adoration on the heavenly personage, the poor and the sick people began to knock and call down at the convent gate for the monk to come and minister to their needs.

He hesitated a moment, undecided whether to go and do his daily work, or remain and worship his Lord. But his sense of duty made him forego the blessed privilege, and he rose and went to help the needy. When he returned, the Savior, still there awaiting his return, said to him, "Hadst thou stayed I must have fled."

The poet reinforced the lesson of the legend by adding these lines:

"Do thy duty, that is best,
Leave unto the Lord the rest."

Out of these old time tales comes many a beautiful truth. They are often charming in their interest. The best of them should find place in our lives.

LESSON OUTLINE.

1. Explain how the old time tales have been produced and brought down to us.
2. Name six different kinds of folk tales.
3. Read in some primary book used by school children, a nursery tale, a fairy tale, and a fable.

4. Be ready to tell some parable from the Bible.

5. Find, if you can, the myth of Persephone the Goddess of spring, and show how it reflects nature.

6. In Baldwin's "Fifty Famous Stones" are some charming legends. Read from it the tale of "Androches and the Lion," or "Damocles and His Sword," "The Bell of Atri," and be ready to tell one of them.

LESSON IV.

Home Economics

FOURTH WEEK IN JUNE.

VARIOUS FACTORS AFFECTING THE USE OF FOODS.

One of the most important factors in digestion is the condition of the nervous system. Change of scene, open-air life, dropping the little frets and worries, taking time to look over the day's work before plunging into it, remembering that nothing matters greatly after all, making time for recreation and during that time letting go of work, working steadily but avoiding hurry, and finally sleeping enough, are all aids in keeping the nerves toned. The acme of good digestion is to provide plain, well-cooked, palatable fare, eat with appetite born of fresh air and exercise, and forget that there are such things as organs of digestion. With the very young the main idea is to start good eating habits to such an extent that they will become fixed. Your April lesson shows plainly how to form these habits and will have additional force if the book by Dr. Mary L. Rose of Clumbia, entitled "Feeding the Family" is used; (publishers, Macmillan Company, Chicago, $2 by mail; order from Sunday School Book Store, or Deseret News Book Store). In this book diets according to age and occupation are worked out in such manner as to be of practical use to every mother. Another source of information is the recent bulletin No. 808 put out by the Department of Agriculture, Washington, D. C. This is the first of a series giving suggestions on how to select foods so as to obtain the most nutrition for the money expended.

Elimination plays an important part in nutrition. Foods have certain waste matters such as seed coats of receals, and there are certain products of digestion that finally collect in the large intestine. There is in the normal individual an automatic call for the removal of these waste matters, which if not attended to results in constipation. Young children should be taught to form

regular habits and as they grow older should be constantly reminded and educated by parents and warned of the dangers which result in neglecting this important duty. Waste matters in the intestine are attacked by bacteria and finally putrefy and cause a poisoning of the blood. Headache, heaviness, sallowness and lowered vitality constitute a condition open to taking cold and disease is the result. Tell your girls that no matter haw fair the exterior, neglect of this function makes the body like a town with a clogged sewer. I would add also that the inconvenience of the outdoor toilet and the uncleanly condition in which it is often kept, are sometimes factors in forming careless habits. Work then to obtain indoor conveniences as a matter of health and comfort.

Dress and carriage influence digestion of food. A stooping position while eating is not good, while tight dress, impeding the circulation, is a serious factor. Insufficient clothing causing chill will impede digestion.

Regularity of service of meals, especially in the case of children, is a necessity. The body is mechanical in action and too long a wait for a meal may result in their getting too hungry and overeating, and is productive of headache and nervousness. Plenty of time for the partaking of a meal should be allowed. It is good training for children to understand that they cannot leave the table until all are through. Time between school sessions should be of sufficient length to allow for an unhurried noon lunch. Education consists of something more than books, and the care of the body should be a big factor in that education.

Mastication largely depends upon an absence of a rushed feeling and the formation of the deliberate eating habit. Parents are often to blame by saying at table "Now hurry, don't be all day eating." A difference should be made between a child playing with his food or starting to eat when everyone else is through, and the time required for thorough mastication of each mouthful. The old country custom of not allowing any child to leave the table until the meal was really through, seemed a hardship at times but had good results. Perhaps a better suggestion would be the plan adopted by a family who at the principal meal of the day made it a rule that each member of the family should contribute something of interest to the conversation, shop talk of course being prohibited. The hurried, silent "feeding time" which our family meal too often suggests gave way to easy interchange of thought, and made the meal a time of pleasure.

Palatability of foods is another factor depending somewhat upon individual taste, preparation of food and service. There are children to whom some foods will always be distasteful and it is a foolish thing to try to force them to partake thereof. However,

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